

CHRISTIAN TELESCOPE.

VOL. 2.

"YE SHALL KNOW THE TRUTH, AND THE TRUTH SHALL MAKE YOU FREE."—JESUS CHRIST.

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CHRISTIAN TELESCOPE.

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Rev. DAVID PICKERING, Editor.

FOR THE CHRISTIAN TELESCOPE.

No. 3.—To the Editor of the "Christian Watchman."
(CONTINUED FROM PAGE 181.)

The foregoing quotation contains, sir, in a small compass, much incoherent, vague and illogical reasoning. Your writer appears as ignorant of human nature, and on the points he treats of, on theology, as relating to the *means* and *ends* of the government of God, as any of us are about the climate and inhabitants of the sun and moon, whether they are white or black, good or bad, or any at all. He has stated nothing *new*, and it is somewhat singular that he should undertake in such an uncouth manner, to patch up an *old worn-out system* of arguments which have been fairly *refuted* long ago, and are noticed now, only for the absurdities they contain. Your writer says—"It has been thought," i. e. by the Universalists, "that eternal punishment is too great for the criminality of *finite* actions. But it should be remembered, that though sin is *subjectively* finite, it is *objectively* infinite, and hence deserves endless punishment." That is, as we understand him, to mean, the subject, man, who commits the sin, is *finite*; but the *object* against whom the sin is committed, is God, therefore, it is inferred from this to be *infinite*, "and hence deserves everlasting punishment." This is to be sure a very singular kind of reasoning: and we would ask, on the contrary side, whether our *virtues* or *deeds* of righteousness are *infinite*? Would it be sound logic and good sense to say, that *virtue* is *subjectively* finite, and *objectively* infinite?—and this *alone*, without any other *aids*, make us fit recipients for "eternal happiness?" This proposition we never see contended for, and it is *not* true; but it is as correct as the other.

A person might as well think of building a *Tower* to the skies, in a state of apathy, as to reason that a *finite* being can commit an *infinite* sin. It is utterly impossible in the nature of things. Can a *finite* act, as a *cause*, be capable of producing an *infinite* effect? No! It must require more *metaphysical subtleties* and powers of the mind of man, than we ever have seen to convince us. Whoever heard of such puerile and false reasoning, only to prove the doctrine of "eternal punishment," which cannot be true on any other ground of reasoning? This writer's whole superstructure falls to the ground by its own weight—and the residue part of this sentence, and his other remarks attempting to prove eternal punishment, are all equally fallacious, and "utterly unworthy a refutation." "*Whoso readeth, let him understand.*"

We would ask, in concluding, if any who are *damned*, according to the sage opinion of your writer, what is the real *use* of eternal punishment? Can it be the *law* of an infinite and wise God? Is *finite* man amenable to a law above his capacity? Surely not. What "*good* can result to any being" by it? Your writer says, "the good of a being cannot be consulted in that punishment, which consists in his destruction." This is not only a *mere assumption*, but one without knowledge and sense. What use or consequence is the *mercy* of God? None at all, in your writer's view. Or, what is there, that can be named in the light of nature, that can be offered as a sufficient plea or argument for such a heterogeneous tenet?

Again, is it *eternal punishment*, i. e. the belief of it, or the *wrath* of a vindictive God, or the "ignorance of the whole scheme of God's providence," that does effectually prove the *salvation* of any of the human family? We find by the orthodox writers, that "disciplinary punishment" is discarded as being of no benefit in saving the soul, as a means; that infinite *mercy*, *love*, *power*, *wisdom* and *grace* are all *nothing* only to a *few* *elect*: and in fact, there is nothing that will suit their purpose, and satisfy their minds so well, as to hold up to view, and dwell upon it with vehemence, as the ideas of *eternal punishment*, the *wrath* of God, and his *eternal vengeance* to be poured out in full power upon such as are styled, by the self-righteous on earth, *heretics*, *false professors* and *unbelievers*. These things are but *phantoms* or *bubbles* of the mind, and have been so long kept *full* and in agitation, that we may soon expect to hear the *echo* of their destruction. Then the plaintive cry will be made by the orthodox adherents, similar to the language of the prophet, "*Babylon is fallen, is fallen*; and all the graven images of her gods he hath broken unto the ground." Isa. xxi. 9. But every system of truth is *founded* and *built* agreeably to the words of another prophet—"God hath made the earth by his *power*, he hath established the world by his *wisdom*, and hath stretched out the heaven by his *understanding*." Jer. li. 15.—and also we may say further and *complete* this system, "And he shall send Jesus Christ, which before was preached unto you: Whom the heaven must receive until the times of *restitution* of all things, which God hath spoken by the mouth of all his holy prophets since the world began." Acts iii. 20, 21.

Very respectfully yours.

R. C****.

Middleboro, April 24, 1826.

FOR THE CHRISTIAN TELESCOPE.

Springfield, January 29th, 1826.

MR. EDITOR,

I have had an opportunity of conversing frequently with one of my neighbors, who is a subscriber for your paper, and have in the course of our conversa-

tions, mentioned the 29th verse of the 3d chapter of Mark, where it says, "he that shall blaspheme against the Holy Ghost hath never forgiveness, but is in danger of eternal damnation." Now the question is, whether a person can be in danger of that which does not or will not exist. I know very well that it is frequently stated, that the Greek word from which eternal, everlasting and for ever are taken, signifies a limited period of time; but I find no words which convey any longer period to the duration of the happiness of those that are saved, or even to the duration of God himself, consequently why does it not follow, if eternal does not signify endless, that when that period shall expire that the wicked shall cease from their misery, the righteous from their happiness, and God to exist. As I write for my own information and at my neighbor's request, and not with any view of entering into a religious controversy, I hope you will give these few lines, together with your answer, a place in your paper, by doing which you will oblige a friend.

Yours with respect,

L.

☞ We apologise to our friend "L," that his communication has been so long delayed: the manuscript by some mistake had gotten mislaid, and forgotten until reminded by a friend of its being promised some time since. We shall endeavour to comply with "L's" request in our next.

FOR THE CHRISTIAN TELESCOPE.

GROSS DECEPTION.

MR. EDITOR,

Myself, among many others attended a lecture about two weeks since in a certain Meeting house in this town, at which time the preacher took occasion to make some remarks on II Cor. vi. 2, "Behold now is the accepted time; behold now is the day of salvation." In the course of his remarks, the speaker related the substance of a conversation which he said took place some years since between himself and the late Rev. Elhanan Winchester, the principal object of which seemed to be, to make his hearers believe that Mr. Winchester had failed in his own mind, of establishing the truth of the doctrine of Universal Restoration. The speaker said he mentioned the xxii. chapter of Revelation to Mr. W. particularly those verses which speak of the second death, and asked Mr. W. how he could reconcile them with his views of the Restoration. Mr. W. replied to him, Mr. — there are difficulties in almost all systems of religion, and I must confess candidly, that this is one of mine. I must confess I was not a little astonished at this, Mr. Editor, when I called to mind the unwearied exertions which Mr. W. used for some time in promulgating the doctrine of restoration, and I began half to suspect the preacher of unfairness, when I was interrupted in my reveries by the continuance of his narrative. At the close of service I went home, and the thought struck me, that I had

seen somewhere, Mr. W.'s remarks upon these very same verses. I first examined his Dialogues, but not finding the passage I expected, next turned to his Lectures, and after some little search I found that in the 25, 26, 27, 28 Lectures, 2d Volume, Mr. Winchester has examined this subject very thoroughly, and proved evidently to his own satisfaction, (if not to others,) that there is a resurrection from the second death, or lake of brimstone and fire, and that all mankind will eventually be restored to holiness and happiness. If I was surprised at first, Mr. Editor, on hearing the speaker's assertions, judge how much that surprise must have been increased, when I read these Lectures, and saw how fully and how forcibly Mr. W. had written upon this subject, and with what apparent earnestness and sincerity he insisted upon the certainty of its complete fulfilment. Now I must confess I am no Winchesterian, so far from it, sir, I consider many of his tenets equally erroneous as those of Calvin and other favourite theorists; but I can see no reason why Mr. W. should be held up to the world as an impostor, a dishonest man and a hypocrite, merely because he is dead, and consider it the duty of every man to clear his character of this charge. Mr. W. has left abundant testimony of his sincerity and in his numerous writings, which are all-sufficient to repel every attack of this kind upon his character, let them be read by those who attended the above meeting, and if they are not satisfied of the fact, they must be prejudiced indeed. The preacher on that occasion no doubt had an end to answer by the recital of this story, but whatever it may have been, the man who will descend to pitiful exaggerations in the pulpit, to support his own, or to coalesce the views of others, must be despicable indeed. One thing more I think however deserves notice; near the close of his story the speaker passed many encomiums upon Mr. W. and said he loved him, he believed him an honest and unfortunate man, &c. This was the puzzling point to me, as I could not see why the speaker could love Mr. W. if the character he had drawn was Mr. W.'s real one. Your insertion of this favour in the columns of the Telescope, will serve the cause of truth, and confer a favour on

A HEARER.

FOR THE CHRISTIAN TELESCOPE.

The following communication was originally written for the *Rhode-Island Religious Messenger*, a Baptist paper in this town, and the medium through which a communication appeared, to which this is designed as a reply. It was rejected by the Editors of that paper, except upon conditions that they might have the liberty of expunging whatever they considered personal, or leading to a controversy. This would all be perfectly consistent, if they had not inserted a communication, (to which this is offered in reply,) which contained, not only personalities, but a charge of infidelity. They have, therefore, either acted an inconsistent part in the insertion of *Veritas*, or in rejecting this reply. This we shall leave for them to decide.

One thing, however, is plain—it evinces the necessity of having and supporting a medium of our own, by means of which we may promptly correct

abuses of the pulpit and the press, and thereby enable the publick to judge of the measures to which some of our opposers resort to bring into disrepute the doctrine of Universal benevolence.

After some little inquiry, we ascertained that Mr. Origen Bachelier left the piece, to which we have replied, at the office of the *Messenger*: The Printers, however, gave up the name of Mr. John Prentice, as the person who engaged to be responsible for what the communication contained. We called on Mr. Prentice, and inquired of him if he were the author of that communication. He replied, "I do not consider myself obligated to answer that question." And finally refused to give up the name of the writer, provided it were not himself. He was then informed that his name would be used as the author, since he had pledged his responsibility; and as such, we feel justified in its use.

There is a little mystery in this affair, which we will submit for the information of the curious. It appears that some fears were entertained lest the hand writing of the real author should be recognized; and as Mr. P. expected to be known in this affair, it appears somewhat strange, if he were the author, why he should employ Mr. Bachelier to copy the communication for the press. Does not this manoeuvre leave room for suspicion that some more prominent character is still behind the curtain? "I speak as unto wise men: Judge ye what I say."

DETRACTION EXPOSED.

We have thought proper to offer a few remarks upon a communication which appeared in the *Rhode-Island Religious Messenger*, of the 17th instant, signed VERITAS, purporting to be an effort to "subserve the cause of truth;" in which the writer appears to be impressed with a conviction that he has a bad cause to manage, or else he must have been under the influence of great bitterness of spirit when he wrote: For upon no other principles can we account for the unfounded charges which the communication contains, with scarcely an effort to conceal their unblushing deformity.

Veritas (alias Mr. Prentice) begins by saying that our insinuation in the Telescope of the 3d instant is incorrect. Now what Mr. P. calls an insinuation, was a plain statement of facts, declared to the writer, by a DYING MAN, and that in presence of his wife, and at least, two of his children, who were with him at the time, and who have since testified to the same facts. This testimony directly contradicted what Mr. W. stated at his evening meeting, with an evident design to impress the congregation with the belief that Mr. Field had renounced the faith of universal grace. This statement of facts was made with the utmost plainness, and the publick left to draw their own conclusions. But Mr. P. appears greatly concerned lest the publick should place more confidence in the testimony of four witnesses than in the bare assertion of one man—Lest the publick should believe that the late Mr. J. Field knew, while on his death-bed, whether he had or had not renounced his universal faith. As Mr. F. totally disavowed any such renunciation, either by implication, or otherwise, we again leave the publick to judge for themselves

what confidence is due to the childish report of his renunciation;

Mr. P. attempts to inform us what Mr. W. said at the meeting before alluded to: But we know that such was not the language which he used, and can bring sufficient proof of what we assert, and would here lay it before the reader, if it could be of the least utility. It is sufficient, however, for the publick to know that they have been imposed upon by the reports, whose untruth we have plainly exposed.

Mr. P. charges me with censuring Mr. W. for conversing with Mr. F. upon the subject of his faith in his last sickness. This charge is wholly gratuitous. No complaint of such a description was either expressed or implied. Our complaint of Mr. W. was for his publicly and privately branding the faith of impartial grace with opprobrious epithets, without an attempt to disprove the doctrine by any arguments whatever: And such conduct we shall continue both to censure and expose.

In speaking of Mr. W.'s conversation with Mr. F. this writer uses the following language—"He (Mr. W.) did not try to build Mr. F. up on Mr. P.'s faith, nor to pull him down from Mr. P.'s foundation, for Mr. F. never believed a system that rejected Christ & his cross—that denied the agency of the Holy Spirit in its regenerating influences on the human heart," &c. Now what could Mr. P. mean by this language? Why, simply this—*Mr. Pickering believes a system which rejects Christ and his cross, and denies the agency of the Holy Spirit in regenerating grace!* We are persuaded that Mr. P. did not believe this sentence when he wrote it: And that it is the offspring of bitterness, and the very spirit of foul detraction, the publick need no evidence to convince them. It deserves no reply; for the man who can descend to such contemptible slander, needs our pity and our prayers, while he richly merits the censure of every honest man.

We beg leave to suggest to the writer who has subscribed *Veritas*, that he would do well to write a little more in accordance with his signature, (which in plain English is TRUTH,) or choose some other, which better comports with the character of his effusions.

What Mr. P. says at the close of his communication, of "interfering with the concerns and belief of a member of another church," may perhaps require a brief notice in this place. As his remarks were evidently designed to censure me, the following facts will enable the publick to appreciate their worth.

Soon after I moved to this town, Mr. Field introduced himself to me, and informed me that he had been a believer in the salvation of all men for nearly half a century, and invited me to call and see him. This invitation was complied with, and I occasionally visited him from that period to the time of his death.

I always found him apparently happy and desirous to converse upon the great subject of our mutual faith, and at every visit he urged me to call again. On one occasion he seemed to regret that I did not call to see him during a confinement by illness for a few weeks: But being informed that I was not ap-

prized of his sickness, he accepted it as a suitable apology. It therefore appeared evidently to be a duty to visit him during his last sickness. I did so, and was pressingly invited to repeat my visit. He was pleased then to say that the interview afforded him much comfort, and hoped that I would call often, while he lived.

These facts will enable the publick to judge how far the charge of an *intermeddler* partakes of the character of truth. D. PICKERING.

P. S. We have omitted to offer any remarks upon what Mr. P. has said of the excruciating distress of mind, under which Mr. F. is represented as labouring, in view of a future state, because we shall be able to furnish the publick with the testimony of his own family to the contrary, in our next. D. P.

FOR THE CHRISTIAN TELESCOPE.

DIVINE GOODNESS.

The systems and creeds of men are well calculated to excite distrust and dissatisfaction in the human mind with regard to the divine goodness; and these systems cannot be supported except by exciting terror and alarm in the minds of men, they are also calculated to keep up those superstitious notions which have been and are now the cause of incalculable evils in the community. The great Chalmers, a Scotch divine, in one of his Sermons, has given us to understand that the comets which are continually passing with such velocity among the planets of the Solar system, may some day strike against our earth, and if such an event should take place, the least effect that could be anticipated, would be, that of the earth's being again overflowed with water, and consequently the drowning of the inhabitants. Why a *great divine* should use such language I know not unless it be to excite dread and apprehension; besides he is a believer in divine revelation, and as such, a sentiment of this kind ought not to have escaped from his lips or pen; for the Almighty has promised, "And I will remember my covenant, which is between me and you, and every living creature of all flesh; and the waters shall no more become a flood to destroy all flesh. And the bow shall be in the cloud," &c. Genesis 15 and 16. How many hearts have been pained, during the late drought? how many have said, there will be nothing for man or beast to subsist upon? nay, some have murmured at the dealings of divine providence; how ungrateful. Some have undertaken to shew a cause, to give reasons; some have prophesied a great famine; while a pious old lady supposes the drought to have been a judgment sent on this town for suffering the Universalist Chapel to be rebuilt. Weak mortals; why do you wish to torment yourselves and others? Trust in the divine goodness, receive all he sends as from a father's hand. "While the *earth remaineth*, seed-time and harvest, and cold and heat, and summer and winter, and day and night, shall not cease." The genial showers have again descended, vegetation is on its march to perfection; let gratitude swell every bosom; and may we manifest our thankfulness not by talking much, not by high sounding professions; but may our lives and actions speak forth the gratitude of our hearts.

"Lord! *thou art good*, all nature shews,
Its mighty author kind;
Thy bounty through creation flows,
Full, free, and unconfined."

"High admiration, let it raise,
And strong affections move;
Employ our tongues in songs of praise,
And fill our hearts with love."

BEREAN.

SELECTIONS.

FROM THE GOSPEL ADVOCATE.

SOCIETY FOR AMELIORATING THE CONDITION OF THE JEWS.

Mr. Noah, of the N. Y. Nat. Adv. speaking of the difficulties which have occurred in that society, and the exposition of certain facts set forth in an article extracted from the Commercial Adv. in our last paper, says,

Considerable time was consumed in admitting delegates from auxiliary societies; the Treasurer's report was then read. It appeared that there was something like \$15,000 loaned on hypothecated stocks:—that the last year's income was about \$8000, and the expenditures something like \$7000. This expenditure created some surprise, when the fact was known that no converts had been made during the year;—but it was quite satisfactorily explained, when we learnt, that with the hire of a farm, with paying agents, printers, purchasing stock for the farm, and providing for three or four converted gentleman, of two years standing, who were enjoying themselves at said farm in Westchester, the sum was accounted for.

Among the items of expenditure was one for the purchase of an English bull, and a pleasure waggon—what part the bull was to take in converting the Jews I could not discover. The annual report was then read: the committee set forth, that they were doing well, for though they had made no converts since last advices, still they had hopes—that they had received several gentleman on the farm—parted with Mr. Frey, first paying \$1000 of his debts, and concluded by recommending a change in that section of their constitution which was to provide a farm and pay for the support of converts.

George Wilson, Esq. made a speech in favour of rejecting the report. His arguments were, that the constitution had provided who should transact the business of that society; but, in open violation of such provision, there had been a vile *caucus*, contrary to the laws of God and man, and a number of persons were marched into the committee room, who had no right to act as directors, and the report was spurious and irregular, or, as he termed it, "viperous." The sharp shooting then commenced. The report was opposed and advocated with much warmth. The pious Col. Wm. L. Stone made two or three pithy speeches in its favour, without effect; for on taking the question, the report was rejected ten to one.—Here the matter rests.

It seems that there is a party in that society who wish to divert its funds to missionary objects, in favour of a certain college in the eastern states; and there is another party who honestly desire to use the

funds for the very object for which they were raised. This confusion has arisen from a cause probably not generally known. When the bill to incorporate this society was before the legislature, the title was, the *Society for Evangelizing the Jews*. I was at Albany during the session, and my friend Mr. Ulshoeffer wished the title altered, from delicacy towards me. He probably thought that while the party had a Jew for their political editor, it would be rather ungracious, under his very nose, to pass an act converting him to christianity. If he was an efficient politician, as a Jew, it was a moot point whether that political acumen would be sharpened by his conversation—and actually to save my feelings, the title of the bill was altered to an act for "*Ameliorating the condition of the Jews*." A very indefinite title indeed. I protested against it, and urged the honest and candid avowal of the real object, namely, *The Society for Evangelizing the Jews*; but they overruled me.—Hence the origin of their difficulties.

The Society was intended to convert the Jews—to induce them to turn Christians. Instead, therefore, of going forward with the doctrine of christianity on their tongues, and its good principles in their hearts—instead of appealing to the judgment and discrimination of the Jews—instead of acts of confidence—of benevolence—of kind feeling and generous sentiments—instead of practical efforts of utility, they endeavored to obtain converts by appealing to their cupidity—by bringing them on a farm—by providing for their indolent wants—by making religion comfortable, luxurious and desirable. They failed, and should fail—a bad Jew thus purchased, can never make a good christian. If they will have missionaries, let them appeal to Christian governments to modify their edicts concerning the Jews—let them induce the pope not to lock them up at night in the Ghetto—let them persuade the Germanic powers, that the Jews should be permitted to live and walk where they please—let them convince the king of Spain that burning Jews at the stake, and torturing them in the Inquisition, are unchristian like acts. Let them endeavor to advance the character and soften the condition of the Jews, and when they have, by these temporal acts of kindness, ameliorated that condition, then let them talk *spiritually*. It will be in order then, and not till then.

From the (Boston) Universalist Magazine.

A reasonable request to the Doctors.

Sirs,—Will you be so kind as to inform the public, in any way which your wisdom may think proper, why you represent the Saviour's words, Mat. xvi. 26, to signify or teach the doctrine of eternal misery? The Saviour says; "For what is a man profited, if he shall gain the whole world, and lose his own soul? or, what shall a man give in exchange for his soul?" These words you employ for the purpose of inducing the belief, that Jesus Christ taught the doctrine of endless punishment. But many people doubt your strict honesty in doing this; and I must confess that I doubt it myself. I have charity for many ignorant preachers, who have all their life time been deceived respecting this pas-

sage, and who have not the means of correcting the error. They, no doubt, honestly hold up the idea that Jesus meant eternal misery by the loss of the soul; and becoming fervent in their zeal for the salvation of what they call poor immortal souls, they succeed in frightening ignorant people with the belief that they are in danger of this horrible wretched state. But how is this charity to be extended to you, who know that the word, in this text, which is rendered *soul*, is rendered *life* in the preceding verse? The Greek word is *psuchē*, and the two verses together read thus; "For whosoever will save his *psuchē* shall lose it; and whosoever will lose his *psuchē* for my sake shall find it. For what is a man profited, if he shall gain the whole world, and lose his own *psuchē*? or, what shall a man give in exchange for his *psuchē*?" If losing *psuchē* in the 26th verse mean eternal punishment, will you tell me, Sirs, what it means in the 25th? There the disciple is recommended to lose it for Christ's sake.

Now, Doctors, if you come out candidly and satisfy the public on the foregoing subject, you will thereby remove all cause of suspicion in this case; but if not, will you not add all the evidence which is now wanting to convict you of deceit!

THE GOD OF NATURE.

Lift your view to that immense arch of Heaven which encompasses you above. Behold the sun in all his splendour rolling over your head by day; and the moon, by night, in mild and serene majesty surrounded with that host of stars which present to your imagination an innumerable multitude of worlds. Listen to the awful voice of thunder—Listen to the roar of the tempest and the ocean. Survey the wonders that fill the earth which you inhabit. Contemplate a steady and powerful hand, bringing round spring and summer, autumn and winter, in regular course; decorating this earth with innumerable beauties, diversifying it with innumerable inhabitants, pouring forth comforts on all that live; and at the same time, overawing the nations with the violence of the elements, when it pleases the Creator to let them forth. After you have viewed yourselves as surrounded with such a scene of wonders—after you have beheld on every hand, such an astonishing display of majesty, united with wisdom and goodness—are you not seized with solemn and serious awe? Is there not something which whispers you within, that to this great Creator reverence and homage are due by all the rational beings whom he made? Admitted to be spectators of his works, placed in the midst of so many great and interesting objects, can you believe that you were brought hither for no purpose but to immerse yourselves in gross and brutal, or, at best, in trifling pleasures; lost to all sense of the wonders you behold; lost to all reverence of God who gave you being, and who has erected this amazing fabric of nature, on which you look only with stupid and unmeaning eyes?—No: let the scenes which you behold prompt correspondent feelings. Let them awaken you from the degrading intoxication of licentiousness, into nobler emotions. Every object which you view in nature, whether great or

small, serves to instruct you. The star and the insect, the fiery meteor, and the flower of spring, the verdant field and the lofty mountain, all exhibit a Supreme power, before which you ought to tremble and adore; all preach the doctrine, all inspire the spirit of devotion and reverence. Regarding, then, the work of the Lord, let rising emotions of awe and gratitude call forth from your souls such sentiments as these:—"Lord, wherever I am, and whatever I enjoy, may I never forget thee, as the author of nature! May I never forget that I am thy creature and thy subject! In this magnificent temple of the universe, where thou hast placed me, may I ever be thy faithful worshipper, and may the reverence and the fear of God be the first sentiments of my heart."

BLAIR.

FROM THE (N. Y.) OBSERVER.

THE FEMALE PILGRIM.

Written by Dr. Holmes after a conversation with Miss —, the day preceding her dissolution.

"Whither goest thou, pilgrim stranger,
Passing through this darksome vale?
Know'st thou not 'tis full of danger,
And will not thy courage fail?"

"Pilgrim thou dost justly call me,
Wandering o'er this waste so wide,
But no harm can e'er befall me
While I'm blest with such a guide."

"Such a guide! no guide attends thee,
Hence my fears for thee arise;
Should some guardian power befriend thee,
'Tis unseen by mortal eyes."

"Yes, unseen, but yet believe me,
Such a guide my steps attend,
He'll in every strait attend me,
He from every harm defend."

"Pilgrim, see that stream before thee,
Darkly winding through the vale,
Should its deadly waves roll o'er thee,
Would not then thy courage fail?"

"No, that stream has nothing frightful,
To its brink my steps I'll bend;
Thence to plunge will be delightful,
There my pilgrimage will end."

While I gazed, with speed surprising,
Down the stream she plunged from sight;
Gazing still, I saw her rising,
Like an angel clothed with light.

HALE.

That great man, Judge Hale, thus speaks of the sabbath—"I have," says he, "by long and sound experience, found, that the due observance of this day, and of the duties of it, have been of singular comfort and advantage to me. The observance of this day hath ever had joined to it a blessing upon the rest of my time; and the weak that hath been so begun hath been blessed and prosperous to me; and, on the other side, when I have been negligent of the duties of this day, the rest of the week has been unsuccessful and unhappy to my own secular employments; so that I could easily make an estimate of my success the week following, by the manner of my passing this day: and this I do not write lightly or inconsiderately, but upon a long and sound observation and experience."

FROM THE GOSPEL HERALD.

WHAT IS GOD'S JUSTICE?

We are continually told that God is just. We rejoice in this truth. But we are told this, when we speak of God's goodness, of his purpose to destroy sin, and to save mankind. This glorious consummation is denied, because, say they, God is just. Is justice opposed to the destruction of sin, and the salvation of the sinner? The man who answers this in the affirmative, destroys his own hope. It is futile to talk of conditions, on the performance of which, God can be just in saving man. God's justice is independent of man's help. Although we read that "God is just, and the justifier of him that believeth in Jesus," we read only a confirmation of the truth, that a just God will never justify or approve of that unbelief in, and rejection of, his Son, which makes the sinner miserable. Therefore, he will save all from the sin of unbelief, and then the greatest sinner will learn that God's justice eventuates in the good of man.

We propose to all who contend that God's justice will prevent the salvation of man, or consign the sinner to endless misery, to define the term justice: first defining the term cruelty. We caution all, not to mistake the justice of God, and the cruelty of devils, and consider them to be one and the same. Strange as it may appear to blind man, the slave to a pretended orthodoxy, it is nevertheless an immutable truth, that goodness and justice are as nearly allied as love and mercy; and a being cannot be good, without being just, nor just, unless he be merciful; nor immutable, except his mercy endureth for ever.

INTERNAL EVIDENCE OF THE SCRIPTURES.

Search diligently the word of eternal life, enriched and ennobled as it is with the chain and the accomplishment of its prophecies; with the splendor of its miracles; with the attestation of its martyrs; the consistency of its doctrines; the importance of its facts; the plenitude of its precepts; the treasury of its promises; the irradiations of the Spirit; the abundance of its consolations; the proportion of its parts; the symmetry of the whole altogether presenting such a fund of instruction to the mind, of light to the path, of document to the conduct, of satisfaction to the heart, as demonstrably prove it to be the instrument of God for the salvation of man.

MASONIC CELEBRATION.

Rev. Mr. Pickering will deliver an Address before the Grand Lodge of this State, at Pawtuxet, on Monday next.

MARRIED.

In this town, on Sunday morning last, by Rev. Mr. Gano, Mr. Edwin T. Jenckes to Miss Hannah B. Jenckes, all of this town.

In Pawtucket, on the 15th instant, by Rev. Mr. Benedict, Mr. William A. Willis, of Newport, to Miss Eliza A. Cotterell, of the former place.

DIED.

In this town, on Sunday last, Captain Richard Marven, in his 77th year.

On Wednesday last, William Holroyd, Esq. in the 81st year of his age.

In Pawtucket, on the 14th instant, Albert Lafayette, infant son of Mr. Albert E. Howers, aged 1 year and 7 months.

* * Hymn Books, in plain and ornamental bindings, may be had of S. W. Wheeler, 110½ Westminster-street, and of Mr. Pickering. Societies supplied with Mr. Pickering's Hymn-Book, at \$30 per hundred, bound.